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sarsenett=sasnet
 sentinel=centry
 schedule=sedule²⁵
 sheriff=shreeve
 sigh=sithe²⁴
 swoon=sound²⁴
 toilet=twilight
 vault=vaut
 verdict=vardit²⁴
 vouchsafe=voutsafe²⁶
 wrath=rauth²⁶
 yeoman=yemun²⁷

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PUNDELAN.

UNSUPPORTED conjectures are but meagre diet; yet for lack of better I will offer one on this strange word, which occurs in Barbour's *Bruce*, iii, 159, and apparently nowhere else. Bruce has just done a great exploit of arms, and his foe, Macnaughtan, says to the Lord of Lorne,—

"Sekyrlly now may *ge* se
 Betane the starkest pundelan
 That ewyr *ge* our lyff-tyme *ge* saw tane."

The meaning is clearly 'champion,' or 'hero.' Skeat says, with reason, that Jamieson's conjecture of *pantaloön*, is not to be approved, and gives as "a mere guess" an imaginary O. Fr. *puin-de-leine*, 'fist of wood.' As guessing is free, I offer the guess that it is a corruption of "paladin."*

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MIDDLE-HIGH-GERMAN READER.

Mittelhochdeutsches Lesebuch mit Grammatik und Wörterbuch von DR. A. BACHMANN, Professor an der Universität zu Zürich. Zweite Auflage. Zürich: Fäsi & Beer, 1898. 8vo, pp. xxxii, 274.

BACHMANN'S Middle-High-German Reader, first issued in 1892, is still little known in this country, and a notice of it may not be out of

²⁴ Cf. Tuite. ²⁵ Tuite: "*shedule*." ²⁶ So Tuite.
²⁷ Tuite: 'yemun.'

* It is pertinent to compare *Alcanor* from *Amilcar* (MOD. LANG. NOTES ix, p. 241); and *Archipiada* from *Alcibiades* (*The Athenæum*, Dec. 24, 1898).—J. W. B.

place on the occasion of the appearance of a second edition now lying before us. It seems to us the most satisfactory aid to the study of Middle High German that has been produced since the publication of Paul's Grammar. In the selection of extracts it follows in general the plan of Weinhold's Reader, but it provides considerable more reading material, and many of the extracts seem to us particularly well chosen and likely to interest the student.

The first selection in the Reader consists of four hundred and eighty-four stanzas of the *Nibelungenlied*, comprising a number of Lachmann's *Lays* complete. Only the so-called "genuine" stanzas are given, all "interpolations" are omitted. Although Weinhold follows the same plan, it nevertheless seems to us a mistake. Entirely aside from the question whether anybody has yet succeeded in restoring the original lays, in regard to which doubts do not subside as the years roll on, this way of presenting the text makes it impossible for the teacher to give to his students an adequate conception of Lachmann's method of procedure; without at least the text of *A* before him, the student can get no fairly satisfactory idea of the meaning of the *Nibelungen* controversy. Furthermore, it is an undeniable fact that in the thirteenth and fourteenth centuries the *Nibelungenlied* (as distinguished from the lays) was an immensely popular book, as appears from the large number of manuscripts extant: the very "interpolations," therefore, must be regarded as in a sense characteristic of the time and the public for which they were intended. Any conception of the epic poetry of that period based upon the *Lays* to the exclusion of the *Nibelungenlied* must be inadequate. We might as well study Hartmann by reading Chrestien.

If space does not permit the editor in a future edition to give a considerable portion of the *Nibelungenlied* without omissions, we should prefer to see this work altogether omitted from the Reader and the space thus gained devoted to additional extracts from *Iwein*, *Parzival* and *Tristan*, which are now represented to an extent hardly adequate to their importance and to that of their writers. The *Nibelungenlied* is now accessible in so many inexpensive and otherwise suitable editions that it might well be omitted from a Middle-High-German

Reader, just as the Modern-German Readers for the higher schools no longer contain selections from *Wallenstein* or *Iphigénie*. All that has been said about the *Nibelungenlied* applies to a somewhat lesser extent also to *Kudrun*.

The selections from the *Nibelungenlied* and *Kudrun* are followed by such from *Der grosse Rosengarten*, *Reinhart Fuchs*, Lamprecht's *Alexander* (the interesting episode of the Marvelous Forest), *Iwein* (Kalogroant's adventure in the forest of Breziljan), *Parzival*, *Tristan*, Konrad von Würzburg's *Trojanischer Krieg*, also his *Otte mit dem Barte* complete, *Meier Helmbrecht*, the *Passional* (the story of Theophilus and the devil), Stricker's *Amis* and Heinrich von Freiberg's *Kobold und Eisbär*. Then follow extracts from some ten or twelve lyric poets, among them Walther with forty-two *lieder* and *sprüche*, a few of the songs of the Mystics, and some *Carmina Clericorum*; further, some specimens of the didactic poetry, including from Rudolf von Ems' *Barlaam und Josaphat*, the parable of the man and the unicorn (cf. Rückert's *Parabel*), finally some specimens of prose, including part of a sermon by Berthold, from the Zürich Chronicle the episode on which Schiller's *Graf von Habsburg* is based, and from the *Schwabenspiegel* the sections dealing with the election of the king and with the judicial duel. It will be seen that these selections are well suited to give the student along with a working knowledge of the language also a good idea of the variety of Middle-High-German literature, as well as of thirteenth century thought, manners, customs and institutions.

The text of the selections is better than it was in the first edition of the Reader. In some cases a different text has been followed; for instance, in the case of the extract from *Iwein*, where Lachmann's text has been substituted for Bech's, and elsewhere many errors have been corrected. Objectionable seem to us the readings *stropel* p. 111, l. 637, *suonestac* p. 167, l. 36, *denete* p. 86, l. 49 (*PK senete*; Schoenbach, Reissenberg *smucte*).

The Notes refer only to the details of the text; there are no general introductory, or even merely bibliographical, notes for each selection as has been the custom in such books.

This will seem to many a serious defect. The Notes, as far as they go, are very satisfactory, especially in the new edition, where many slight errors have been corrected and previous omissions supplied. P. 106, l. 341, *der werlde riuwe* is wrongly interpreted as "das grösste Leid von der Welt;" *der werlde* is, of course, dative. (Cf. *PBB.* 24. 190.) It would have been well to take note of Hildebrand's explanation (cf. *ZfdU.* viii, 686) of *betrogen*, p. 162, l. 35, as used here actively in the sense of *Betrüger*; cf. *verlogen*. Dialect forms also ought to have received more attention, for instance, p. 91: *du sint, hube wir, wunndiris*; p. 93: *frô* for *fruo*, etc.

The brief Middle-High-German Grammar at the beginning of the book has been carefully revised for this second edition and it is improved in many respects. Of errors we have noticed only the forms **hanhen* and **fanhen*, p. xiv. We wish, however, that all attempt at historical explanation had been omitted. It is impossible to treat Middle-High-German phonology historically in a satisfactory manner for students that are not supposed to know Old High German or any other Old-Germanic dialect, especially within the compass of a few pages. These explanations do not explain, they only confuse. It is perfectly possible for a student to learn Modern German without being told why *binden* has an *i* and *sprechen* an *e*, or why the former has in the past participle an *u* and the latter an *o*; and the beginner in Middle High German should be taught in the same way.

In the Vocabulary we have noticed that nearly all the words that had erroneously been omitted in the first edition have now been inserted, and a number of more or less inaccurate or incomplete definitions have been revised. Some definitions can still be improved, for instance those of *hel* (cf. *PBB.* ii, 75), *kûchen* ("hauchen," not "keuchen"), *lâzstein, valde*; and the following words are still omitted: *erkunnen*, p. 113, l. 93; *gevellic*, p. 121, l. 28; *hirs* p. 85, l. 17 (MHG. st. w. m. "Hirse"); *merzisch*, p. 63, str. 92, 3; *viuhle*, p. 122, l. 159; *vâl*, p. 122, l. 157; *zûn*, p. 86, l. 47.

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